



CERTAIN
 Considerations touching the better pa-
cification and Edification of the
 Church of England:

Dedicated to his most Excellent
 Maestie.



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CERTAINE CONSIDERATIONS

touching the better pacification,
and Edification of the Church of

England: Dedicated to his most ex-
cellent Maieslie.



He Vnitie of your Church,
(*Excellent Soueraigne*) is a
thinge no lesse precious,
than the Vnion of your
Kingdomes, being both
Works wherein your hap-
pinesse may contend with
your worthinesse. Hauing
therefore presumed not without your Maiesties
gracious acceptation, to say somewhat of the one,
I am the more encouraged not to bee silent in the
other; the rather, because it is an Argument that I
haue trauelled heretofore: But *Salomon* commen-

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deth a word spoken in season; and as our Sauour (speaking of the discerning of seasons) saith, *When you see a cloud rising in the West, you say it will be a shoure:* So your Maiestie, rising to this Monarchie in the West parts of the World, doth promise a sweete and fruitfull shoure of many blessings vpon this Church and Common-wealth, a shoure of that influence, as the verie first dewes and drops thereof, haue already layed the stormes and windes throughout Christendome, reducing the verie face of *Europe*, to a more peaceable and amiable Countenance. But to the purpose.

It is verie true that these Ecclesiasticall matters, are things not properly appertaining to my profession, which I was not so inconsiderate, but to obiect to my selfe: but finding that it is many times seene, that a man that standeth off, and somewhat remooued from a plot of ground, doth better suruay it and discouer it, than those which are vpon it, I thought it not impossible, but that I as a looker on, might cast mine eies vpon some things which the Actors themselues, (especially some being interessed, some led and addicted, some declared and ingaged) did not, or would not see; And that knowing in my conscience, whereto God beareth witnesse, that the things which I shall speake, spring out of no vaine of popularitie, ostentation, desire of noueltie, parcialitie to either side, disposition to intermeddle, or any the like Leuen,
I may

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I may conceiue hope, that what I want in depth of judgment, may be counteruailed in simplicitie, and sinceritie of affection. But of all thinges, this did most animate me, that I found in these opinions of mine, (which I haue long held and embraced, as may appeare by that which I haue many yeres since written of them, according to the proportion neuerthelesse of my weakenesse) a consent and conformitie with that which your Majestie hath published, of your owne most Christian, most wise and moderate sence in these causes: wherein you haue well expressed to the World, that there is infused in your sacred brest from God, that hye principle and position of Government, *That you euer ha'd the whole more deere, than any part.*

For who seeth not, that many are affected and giue opiniõ in these matters, as if they had not so much a desire to purge the euill from the good, as to countenance and protect the euill by the good. Others speake as if their scope were onely to set forth what is good, and not to seeke forth what is possible, which is to wish and not to propound. Others proceed, as if they had rather a minde of remoouing, than of reforming: But howsoever either side as men, though excellent men shall run into extremities, yet your Majestie, as a most wise, equall, and christian Moderator, is disposed to find out the golden mediocritie, in the establisment of that which is sound, and in the reparation of that

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which is corrupt and decayed. To your princely judgement then I doe in all humblenesse, submit whatsoeuer I shall propound, offering the same but as a mite into the Treasurie of your wisdom? For as the Astronomers do wel obserue, that when three of the superiour Lightes doe meete in conjunction, it bringeth forth some admirable effects: to there being joyned in your Majestie the light of Nature, the light of Learning, and aboue all the Light of Gods holy spirit, it cannot be but your government must be as a happie constellation ouer the States of your Kingdomes. Neither is there wanting to your Majestie that fourth Light, which though it be but a borrowed Light, yet is of singular efficacy and moment added to the rest, which is the Light of a most wise, and well compounded Counsaile, to whose honourable and graue wisdomes I doe likewise submitte whatsoeuer I shall say; Hoping that I shall not neede to make protestation of my mind and opinion, that vntill your Majestie doth otherwise determine and order, all actual and full obedience is to be giuen to Ecclesiasticall iurisdiction, as it now stands, and when your Majestie hath determined and ordered, that euery good Subiect ought to rest satisfied, and apply his obedience to your Majesties Lawes, Ordinances, and Royall commaundements. Nor of the dislike I haue of all immodest bitterness, peremptorie presumption, popular handling, and other courtes tending

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tending rather to rumour and impression in the vulgar sort, than to likely-hood of effect, ioyned with obseruation of durie.

But before I enter into the points controuerted, I thinke good to remeoue (if it may be) two opinions, which do directly confront and oppone to reformation, the one bringing it to a nullitie, and the other to an impossibilitie. The first is, *That it is against good policie to innouate any thing in Church matters.* The other, *T hat all reformat on must be after one Platforme.*

For the first of these, it is excellently sayd by the Prophet, *State super vias antiquas, & videre quam sit via recta & vera, & ambulate in ea.* So as he doth not say, *State super vias antiquas & ambulate in eis.* For it is true, that with all wise and moderate persons, custome and vsage obtaineth that reuerence, as it is sufficient matter to mooue them to make a stand, and to discouer and take a view, but it is no warrant to guide or conduct thē; a iust ground I say it is of deliberation, but not of direction. But on the other side, who knoweth not that time is truely compared to a streame, that carieth downe fresh and pure waters into that salt sea of corruption which enuironeth all humane actions? And therefore if man shall not by his industrie, vertue, and policie, as it were with the oare rowe against the streame and inclination of time, all institutions and ordinances be they neuer

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so pure will corrupt and degenerate. But not to handle this matter cōmon-place-like, I would onely aske, why the ciuill State, should be purged and restored by good and wholesome Lawes made euery third or fourth yeare in Parliaments assembled, deuising remedies as fast as time breedeth mischiefs, & contrariwise the Ecclesiasticall State should still continue vpon the dregs of time, and receiue no alteration now for these fīue and fortie yeares and more? If any man shall obiect, that if the like intermission had bene vsed in Ciuill causes also, the error had not bene great. Surely, the wisdome of the Kingdome hath bene otherwise in experience, for three hundred yeares space at the least. But if it be sayd to me, that there is a difference betweene Ciuill causes and Ecclesiasticall, they may as well tell me, that Churches and Chappels neede no reparations, though castles and houses doe; whereas commonly to speake truth, dilapidations of the inward and spirituall edifications of the Church of God are in all times as great, as the outward and materiall. Sure I am, that the very word and stile of Reformation vsed by our Sauour, *ab initio non fuit ita*, was applied to Church-matters, and those of the highest nature concerning the Law morall.

Neuerthelesse he were both vnthankfull and vnwise that would denie, but that the Church of *England* during the time of Queene *Elizabeth* of famous

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famous memorie did flourish. If I should compare it with forraine churches, I would rather the comparison should be in the vertues, then as some make it in the defects; rather I say, as betweene the Vine & the Oline, which should be most fruitfull, & not as betweene the bryer & the thistle, which should be most vnprofitable. For that reuerence should be vsed to the Church which the good sonnes of *Noah* vsed to their fathers nakednesse; that is, as it were to goe backwards, and to helpe the defects thereof, and yet to dissemble them. And it is to be acknowledged, that scarcely any church since the *Primitiue Church*, yeelded in like manner of yeares and Latitude of Countrey, a greater number of excellent Preachers, Famous Writers, and graue Governours; but for the discipline and Orders of the Church, as, many and the chiefe of them are very holy and good, so yet if *Saint Iohn* were to indite an Epistle to the Church of *England*, as he did to them of *Asia*, it would sure haue the clause *Habeo aduersus te pauca*. And no more for this point, sauing that as an appendix thereunto, it is not amisse to touch that obiection, which is made to the time and not to the matter, pretending that if Reformation were necessarie, yet it were not now seasonable at your *Maiesties* first entrance. Yet *Hippocrates* saith, *Si quid moues a principio moue*. And the wisdom of all examples doth shew, that the wisest *Princes*, as they haue euer

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been the most sparing in remoouing or alteration of seruants and officers vpon their comming in; so for remoouing of abuses and enormities, and for reforming of Lawes and the policie of their States, they haue chiefly sought to enable and commend their beginnings therewith, knowing that the first impresion with people continueth long, and when mens mindes are most in expectation and suspence, then are they best wrought and managed. And therefore it seemeth to me, that as the spring of nature, I meane the spring of the yeare, is the best time for purging and medicining the naturall body; so the spring of Kingdoms, is the most proper season for the purging and rectifying of politike bodyes.

There remaineth yet an obiection rather of suspition then of reason, and yet such as I thinke maketh a great impresion in the mindes of very wise and well affected persons; which is, *That if way be giuen to mutation, though it be in taking away abuses, yet it may so acquaint men with sweetnesse of change, as it will undermine the stabilitie euen of that which is sound and good.* This surely had beene a good and true allegation in the ancient contentions and diuisions betweene the people and the Senate of *Rome*, where things were caryed at the appetites of multitudes which can neuer keepe within the compasse of any moderation. But these things being with vs to haue an orderly passage vnder a King who hath a *Royall power*, & approued
judge.

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judgement, and knoweth as well the measure of things, as the nature of them, is surely a needlesse feare. For they need not doubt, but your *Maiestie* with the aduise of your *Councell*, wil discerne what things are intermingled like the tares amongst the wheat, which haue their rootes so inwrapped and intangled, as the one cannot be pulled vp without indangering the other, & what are mingled, but as the chaffe & the corne, which needs but a fanne to sift and seuer them. So much therefore for the first point of no reformation to be admitted at all.

For the 2. point, That there should be but one forme of *Discipline* in all Churches, & that imposed by a necessitie of a cōmandement & prescript out of the word of God; it is a matter Volumes haue bin compiled of, and therefore cannot receiue a breef redargution. Ifor my part do confesse that in reueling the scriptures, I could neuer find any such thing, but that God had left the like libertie to the *Church-gouernment*, as he hath done to the *Ciuile-gouernment*, to be varied according to time & place and accidents, which neuertheles, his high & diuine prouidence doth order & dispose; for all ciuile gouernmētts are restrained from God vnto the generall grounds of iustice & maners, but the policies & formes of them are left free. So that *Monarchies* & kingdoms, *Senates* & *Seignories*, popular states and *Comunalties*, are all lawfull & where they are planted ought to be maintained inuiole.

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So likewise in church-maters, the substance of Doctrin is immutable, and so are the generall Rules of gouernment; but for Rites and Ceremonies and for the perticular *Hierarchies*, policies, and disciplines of Churches, they be left at large. And therefore it is good we returne vnto the ancient bonds of vnitie, in the Church of God, which was one *Faith*, one *Baptisme*, and not one *Hierarchie*, one *Discipline*, and that wee obserue the league of *Christians* as it is penned by our Sauour *Christ* which is in substance of doctrine this, *Hee that is not with vs, is against vs.* But in things indifferent and but of circumstance, this, *Hee that is not against vs, is with vs.* In these things so as the generall rules be obserued that *Christ's Flocke* be fed; that there be a succession in *Byshops* and *Ministers*, which are the *Prophets* of the *New Testament*, that there be a due & reuerent vse of the power of the *Keyes*; that those that preach the *Gospel*, liue of the *Gospels*; that all things tend to edification; that all things be done in order & with decencie, and the like; the rest is left to the holy wisdom and spirituall discretion of the master-builders and inferiour builders in *Christes Church*, as it is excellently alluded by that Father that noted that *Christes garment* was without seame, and yet the Churches garment was of diuers collours, and thereupon setteth downe for a Rule; *In veste varietas sit scissura non sit.*

In which varietie neuerthelesse it is a safe and a wise

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wise course to follow good examples and presidents. But then the rule of imitation and example, is to consider not onely which are the best, but which are the likest, as namely the gouernment of the Church, in the purest times of the first good Emperours that imbraced the *Faith*. For the times of perlecution before temporall *Princes* receiued the *Faith*, as they were excellent times for doctrine and manners, so they be vnproper & vnlike examples of our ward gouernment and policie. And so much for this point: now to the perticular points of controuerlies or rather of reformation.

Circumstances in the Gouernment of Byshps.

First therefore for the Gouernment of Byshps, I for my part not preiudging the Presidentes of other reformed Churches, doe hold it warranted by the word of God and by the practise of the ancient Church in the better times, and much more conuenient for Kingdomes then parity of Ministers, and gouernment by Synodes. But then further it is to be considered, that the Church is not now to plant or build, but onely to bee pruned from corruptions and repaired, and restored in some decayes.

For it is worth the noting, that the Scripture
saith,

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sayth, *Translatio Sacerdotio, necesse est ut & Legis fiat translatio.* It is not possible in respect of the great and neere sympathie betweene the State Ciuile, and the State Ecclesiasticall, to make so mayne an alteration in the *Church*, but it would haue a perillous operation vpon the Kingdome; and therefore it is fit, that controuersie be in peace and silence.

But there be two circumstances in the administration of Byshops, wherein I confesse I could neuer be satisfied. The one, *the sole exercise of their authoritie*; The other, *the Deputation of their authoritie.*

For the first the Byshop giueth orders alone, excommunicateth alone, judgeth alone. This seemes to be a thing almost without example in gouernment, and therefore not vnlikely to haue crept in the degenerate and corrupt times. Wee see the greatest Kings and Monarches haue their Councils. There is no temporall Councell in *England* of the higher sort where the authoritie doth rest in one person. The Kings-bench, Cōmon-pleas, and the Exchequer, are benches of a certen number of Iudges. The Chauncellor of *England* hath an Assistance of 12. Maisters of the Chancerie. The Master of the Wards hath a councell of the Court; So hath the Chancellor of the Duchie. In the Exchequer Chamber, the *Lord Treasurer* is ioyned with the Chancellor and the Barrons; The Maisters of the Requests are euer more than one. The Iustices
of

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of Assise are two. The *Lord Presidents* in the Marches and in the *North*, haue counsels of diuers. The *Starre-chamber* is an assembly of the *Kings* priuie *Councell* aspersed with *Lords* Spirituall and Temporall. So as in all Courtes the principall person hath euer either *Colleagues* or *Assessors*.

The like is to bee found in other well gouerned Kingdomes abroad where the iurisdiction is yet more distributed, as in the Courtes of *Parliament* of *France*, and in other places. No man will denie, but the Acts that passe the *Byshops* iurisdiction, are of as great importance as those that passe the *Ciuile Courts*; for mens soules are more precious then their bodyes or goods, & so are their good names. *Byshops* haue their infirmities, and haue no exception from that generall malediction which is pronounced against all men liuing, *Va soli, nam si ceciderit, &c.* Nay, we see that the first warrant in spirituall causes is directed to a number *Dei Ecclesie*, which is not so in temporall matters; And wee see that in generall causes of *Church-gouernment*, there are aswell Assemblies of all the *Clergie* in Councels, as of the States in *Parliament*, whence should this sole exercite of iurisdiction come? Surely I doe suppose & I thinke vpon ground, that *ab initio non fuit ita*; and that the Deanes and Chapters were counsels about the Seas and chaires of *Byshops* at the first, and were vnto them a *Presbiterie*, or *Consistorie*, and intermedled not onely in the disposing

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of their reuenues & endowments, but much more in iurisdiction Ecclesiasticall. But it is probable, that the *Deane and Chapter* stooke close to the *Byshops* in matters of profit and the world, and would not loose their hold; but in matters of iurisdiction, (which they accounted but trouble & attendance) they suffered the *Byshops* to encroach and vsurpe, and so the one continueth, & the other is lost. And we see that the *Byshop of Rome*, (*fas est & ab hoste doceri*;) and no question in that *Church* the first institutions were excellent) performeth all Ecclesiasticall iurisdiction as in *Consistorie*.

And whereof consisteth this *Consistorie*, but of the parish Priests of *Rome*, which terme theselues *Cardinals*, *a cardinibus mundi*, because the *Byshop* pretendeth to be vniuersall ouer the whole world. And herof againe we see diuers shadowes yet remaining; As that the *Deane and Chapter*, *Pro forma* chooseth the *Byshop*, which is the highest point of iurisdiction. And that the *Byshop* when hee giueth orders, if there be any Ministers casuallie present, calleth them to ioyne with him in imposition of hands, and some other particulars. And therefore it seemes to me a thing reasonable and religious, and according to the first institution, that *Byshops* in the greatest causes, & those which require a spiritual discerning, namely in ordayning, suspending or depriuing Ministers in excommunication being restored to the true and proper vse as shall
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be afterwards touched, in sentencing the validitie of mariages, and legitimations, in iudging causes criminous as symonie, incest, blasphemie & the like should not proceed sole & vnassisted, which point as I vnderstand, is a Reformation that may be planted *sine strepsu*, without any perturbation at all, and is a matter which will giue strength to the *Byshops*, countenance to the interiour degrees of Prelates or Ministers, and the better yssue or proceeding in those causes that shall passe.

And as I with this strength giuen to the *Byshops* by Councell, so it is not vnworthy your *Maiesties* Royall consideration, whether you shall not think fit to giue strength to the general Councell of your *Clergie*, the *Conuocation House*, which was then restrained, when the state of the *Clergie* was thought a suspected part to the Kingdome in regard of their late homage to the *Byshop of Rome*, which state now will giue place to none in their loyaltie and deuotion to your *Maiestie*.

For the second point, which is the Deputation of their Authoritie, I see no perfect and sure ground for that neither, being somewhat different from the examples and rules of gouernment. The *Byshop* exerciseth his iurisdiction by his *Chaucellor* and *Commisarie*, *Officiall* &c. We see in all Lawes in the world, *Offices* of confidence and skill cannot be put ouer nor exercised by deputie, except it be especially cōtained in the original grant,

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and in that case it is durifull. And for experience, there was neuer any Chauncellor of *England*, made a Deputie. There was neuer any Iudge in any Court, made a Deputie. The *Byshop* is a Iudge, and of a high Nature, whence commeth it that hee should depute, considering that all trust and confidence as was said is personall & inherent, & can not or ought not to be transposed? Surely in this againe *ab initio non fuit ita*, but it is probable, that *Byshops* when they gaue themselves too much to the glorie of the world, and became *Grandes* in Kingdomes, & great Councillors to Princes, then did they deleague their proper jurisdiction as things of two inferiour a nature for their greatness; & then after the similitude and imitation of Kings and Countes Palatine, they would haue their Chancellors and Iudges.

But that example of Kings and Potentates giueth no good defence. For the reasons why Kings administer by their Iudges, although themselves are supream Iudges, are two. The one, because the Offices of Kings are for the most part of inheritance, and it is a Rule in all Lawes: *That Offi- ces o' inheritance, are rather matters that sound in interest, then in confidence*, forasmuch as they may fall vpon women, vpon Infants, vpon Lunatiques and idiots, persons vncapable to execute iudicature in person, and therefore such Offices by all Lawes might euer be exercised and administred by delegation.

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gation. The second reason is, because of the amplitude of their Jurisdiction, which is as great as either their birth-right from their Auncellors, or their sword-right from God, maketh it. And therefore if *Moses* that was Gouvernour ouer no great people, and those collected together in a campe, and not scattered in Prouinces and cities, himselfe likewise of an extraordinarie spirit, was neuertheles not able to suffice and hold out in person to iudge the people, but did by the aduise of *Iethro* approued from God, substitute Elders, & Iudges; how much more other Kings and Princes?

There is a third Reason likewise, not much to the present purpose, and that is: That Kings either in respect of the Comon-wealth, or of the greatness of their owne Patrimonies, are vsually parties in sutes, and then their Iudges stand indifferent between them and the subiect. But in the case of *Byshops*, none of these reasons hold. For first, their Office is electiue and for life, and not patrimoniall or hereditarie; an Office meerly of confidence, science, and qualification. And for the second reason, it is true that their jurisdiction is ample and spacious, and that their time is to bee diuided between the labours aswell in the word & doctrine, as in gouernment and jurisdiction. But yet I do not see, supposing the *Byshops* Courtes to bee vsed vn-corruptly, and without any indirect course helde to multiply causes for gaine of fees, but that the

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Byshop might very wel for causes of moment, supply his judicall function in his owne person. For we see before our eyes, that one *Chauncellor* of *England* dispatcheth the sutes in equitie of the whole Kingdom; which is not by reason of the excellencie of that rare honourable Person which now holdeth that place, but it was euer so, though more and lesse burdenous to the sutor, as the *Chauncellor* was more or lesse able to giue dispatch. And if heed be taken to that which was said before, that the *Byshops* labour in the word must take vp a principall part of his time, so I may say againe, that matters of State haue euer taken vp most of the *Chauncellors* time, hauing bin for the most part persons vpon whom the Kings of this Realme haue most relied for matters of Councell. And therefore there is no doubt, but the *Byshop*, whose circuite is lesse ample, & the causes in nature not so multiplying, with the helpe of references & certificates to and frō fit persons for the better ripening of causes in their meane proceedings, & such ordinary helps incident to iurisdiction, may very well suffice his *Office*. But yet there is an other helpe, for the causes that come before him are these, Tythes, Legacies and administrations, and other testamentary causes, causes Matrimoniall, accusations against Ministers tending to their suspension, deprivation or degrading, Symonie, Incontinencie, Heresie, blasphemie, breach, of Saboth, & other like causes
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of scandall. The first two of these in mine opinion, differ from the rest, that is, Tythes & Testaments, for those be matters of profite and in their nature temporall, though by a fauor and conniueance of the temporall iurisdiction, they haue been allowed & permitted to the *Courts Ecclesiasticall*; the one, to the end the *Clergie* might sue for that that was their sustentation, before their owne Iudges, & the other in a kind of pietie and Religion, which was thought incident to the performance of dead mens wils. And surely for these 2. the *BP.* in mine opiniō, may with lesse danger discharge himselfe vpon his ordinarie iudges. And I thinke likewise it will fall out that those sutes are in the greatest number. But for the rest, which require a spiritual science & discretion in respect of their nature, or of the scandall, it were reason in my opinion there were no audience giuen, but by the *BP.* himself, he being also assisted as was touched before, but it were necessarie also he were attended by his *Chancellor* or some others his Officers, being learned in the *Ciuile Law*, for his better instruction in points of formalitie, or the courses of the Court, which if it were done, the were there lesse vse of the *Officials Court*; whereof there is now so much complaint. And causes of the nature aforesaid being only drawen to the Audience of the *BP.* it would repressse friuolous and powling sutes, and giue a graue & incorrupt proceeding to such causes as shalbe fit for the Courte.

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There is a third point also, not of jurisdiction, but of forme of proceeding, which may discerne Reformation; the rather because it is contrary to the Lawes and Customes of this Land and State, which though they doe not rule those proceedings, yet may they be aduised with for better direction, & that is, the oath *ex Officio*, whereby men are inforced to accuse themselves, and that that is more, are sworne vnto Blanques, and not vnto accusations and charges declared. By the Lawes of *England*, no man is bound to accuse himselfe. In the highest cases of treason, torture is vsed for discouerie, and not for euidence. In capitall matters, no delinquents answer vpon othe is required, no not permitted. In criminall matters not capitall, handled in the *Starre-Chamber*, and in causes of conscience handled in the *Chauicerie*, for the most part grounded vpon trust and secrelie, the oth of the partie is required. But how? Where there is an accusation & an Accusor, which we call bills of complaint, (from which the complainant cannot varie, & out of the cōpasse of the which the defendant may not bee examined) exhibited vnto the the Court, and by Proces notified vnto the defendant. But to examine a man vpon othe out of the insinuation of fame, or out of accusations secret and vndeclared, though it haue some countenance from the *Ciuile Law*, yet it is so opposite *ex diametro* to the sence and course of the *Common-Lawe*,

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as it may well receiue some limitation.

Concerning the liturgie, the Ceremonies, and Subscription.

FOR the *Liturgie*, great respect and heed would be taken, least by inuaiding against the dumbe Ministrie, due reuerence be not with-drawn from the *Liturgie*. For though the gift of preaching, be farre aboue that of reading, yet the action of the *Liturgie* is, as high and holy as that of the *Sermon*. It is said, *Domus mea, domus orationis vocabitur*; the house of prayer; not the house of preaching. And whereas the Apostle saith: *How shall men call vpon him on whom they haue not beleueed? and how shall they belecue vnesse they heare? and how shall they heare without a Preacher?* It appeareth that as preaching is the more originall, so prayer is the more finall, as the difference is betweene the seede and the fruite, for the keeping of Gods Law is the fruite of the teaching of the Law, and *Prayer*, or *Inuocation*, or *Diuine seruice*, or *Liturgie* (for these be but varieties of termes) is the mediatorialling of the Name of God, and the principall worke of the first Table, and of the great Commandement of the Law of God. It is true that the preaching of the holy word of God, is the sowing of the seed, it is the lifting vp of the brasen serpent,

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El. last night before last 1688

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the Ministrie of Faith and the ordinarie meanes of saluation, but yet it is good to take example, how that the best Actions of the worship of God may be extolled excessiueely and superstitiously. As the extolling of the Sacrament bred the superstition of the Masse; the extolling of the Liturgie & prayers, bred the superstition of the monasticall orders & oraisons; And so no doubt preaching likewise may be magnified & extolled superstitiously, as if al the whole body of Gods worship should be turned into an eare. So as none (as I suppose) of sound judgement, will derogate frō the Liturgie, if the forme thereof be in all parts agreeable to the word of God, the example of the *Primitive Church*, & that holy decencie which *S. Paul* commendeth. And therefore first, that there be a set forme of prayer, & that it be not left, either to an extemporall forme, or to an arbitrarie forme. Secondly, that it consist as wel of lawdes, hymnes, & thankgiuings, as of petitions, prayers and supplications. Thirdly, that the forme thereof be quickened with some shortnes, and diuersities of prayers & hymnes and with some interchanges of the voyce of the people, as wel as of the voyce of the *Minister*. Fourthly, that it admit some distinctions of times and cōmemorations of Gods principall benefits, as well generall as particular. Fifthly, that prayers likewise be appropriated to seuerall necessities & occasions of the *Church*. Sixtly, that there be a forme likewise of
words

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words & Liturgie in the administration of the *Sacraments*, and in the denouncing of the censures of the *Church*, and other holy actions & solemnities. These things I think wil not be much cōtrouerted.

But for the particular exceptions to the Liturgie in forme as it now stands, I thinke diuerse of them allowing they were just, yet seeme they not to be waighy, otherwile then that nothing ought to be accounted light in matters of Religion & pietie, as the Heathen himselfe could say, *Etiam vulrusape laeditur pietas*. That the word *Priest* should not bee continued especially with offence, the word *Minister* being already made familiar. This may besayd that it is a good Rule in translation, neuer to confound that in one word in the translation, which is precisely distinguished in 2. words in the original, for doubt of æquiuocation and translating. And therefore seeing the word *ἱερός* and *ἱερεὺς* be alwayes distinguished in the originall, and the one vsed for a sacrificer, the other for a Minister, the word *Priest* being made cōmon to both, whatsoeuer the deriuatiō be, yet in vse it confoundeth the *Minister* with the *Sacrificer*. And for an example, of this kinde, I did euer allow the discretion and tendernes of the *Rhemish* translation in this Poynt, that finding in the originall the VVord *ἀγάπη* and neuer *ἔργον*, doe euer translate *Charitie*, and neuer *Loue*, because of the indifferencie and æquiuocation of the word with impure Loue.

HUGHES. 1711
EL. 1601 next before last 1044

Certaine Considerations touching

Touching the Absolution, it is not vnworthie consideration whether it may not be thought vnproper and vnecessary, for there are but two sorts of Absolution, both supposing an obligation precedent: the one vpon an Excommunication, which is Religious and primitiue; the other vpon Confession and Pennance which is superstitious, or at least positiue, and both particular, neither generall. Therefore since the one is taken away, and the other hath his proper case, what doth a generall absolution wherein there is neither Pennance nor excommunication precedent? For the *Church* neuer looseth, but where the *Church* hath bound. And surely, I may thinke, this at the first was allowed in a kinde of spirituall discretion, because the *Church* thought the people could not be suddenly weaned from their conceit of aslooyling, to which they had been so long accustomed.

For *Confirmation*, to my vnderstanding the state of the Question is, whether it bee not a matter mistaken and altered by time, and whether that be not now made a subsequent to *Baptisme*, which was indeed an inducement to the *Communion*. For whereas in the *Primitiue Church*, children were examined of their Faith before they were admitted to the *Communion*, time may seeme to haue turned it to referre as if it had been to receiue a confirmation of their *Baptisme*.

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For Priuate Baptisme, by Women or Lay-
persons, the best *Diuites* doe vtrierly condemne it,
and I heare it not generally defended, and I haue
often maruelled that where the Booke in the Pre-
face to publique Baptisme, doth acknowledge that
Baptisme in the practise of the *Primitiue Church*,
was onniuersarie and but at set and certaine
times, which sheweth that the *Primitiue Church*
did not attribute so much to the Ceremonie, as
they would breake an ourward and generall or-
der for it, the Booke should afterwards allow of
Priuate Baptisme, as if the Ceremonie were of
that necessitie as the very Institution, which com-
mitted Baptisme onely to the Ministers, should
bee broken in regard of the supposed necessitie.
And therefore this poynt of all others, I thinke was
but a *concessum propter duritiam cordis*.

For the forme of celebrating *Matrimonie*; the
the Ring seemeth to many euen of vulgar sence
and vnderstanding, a Ceremonie not graue, speci-
ally to be made, (as the words make it) the essenti-
all part of the action, besides some other of the
words are noted in spech to be not so decent & fit.

For *Musicke in Churches*, That there should bee
singing of Psalmes and spirituall songs, is not de-
nied, so the Question is *De modo*; wherein if a man
will looke attentiuely into the order and obser-
uance of it, it is easie to discerne, betweene the
wisdom of the Institution, and the excess of the

Things want
The leaf next before last loose

Certaine Considerations touching

late times, For first, there are no Songs or Verses sung by the Quire, which are not supposed, by continuall vse, to be so familiar with the people as they haue them without booke, whereby the sound hurteth not the vnderstanding, and those which cannot read vpon the booke, are yet partakers of the sence & may follow it with their mind. So againe, after the reading of the Word of God, it was thought fit there should be some pawse, for holy meditation before they proceeded to the rest of the seruice; which pawse was thought fit to be filled rather with some graue sound, then with a still silence, which was the reason of the playing vpon the Organs after the Scriptures read. All which was decent and tending to edification. But then the curiositie of diuision and reports, and other figures of Musicke, haue no affinity with the reasonable seruice of God, but were added in the more pompous times.

For the *Cap* and *Surplice*, since they be things in their nature indifferent, & yet by some held superstitious, & that the question is between science & conscience, it seemeth to fall within the cōpasse of the *Apostles* rule, which is, that the stronger do descend & yeeld to the weaker. Onely, the difference is, that it wil be materially said, that the rule holds between priuate man, & priuate man, but not between the cōscience of a priuate man, & the order of a *Church*. But yet since the question at this time is of a tolleration, not by conuience which may encourage

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incourage disobedience, but by Law which may giue a liberty, it is good againe to be aduised, whether it fall not within the equity of the former rule. The rather because the silencing of Ministers by this occasion, is in this scarcity of good preachers, a punishment that lights vpon the people, as swell as vpon the partie. And for the *Subscription*, it seemeth to be in the nature of a confession, & therefore more proper to binde in the vnitie of *Faith*, & to be vrged rather for Articles of doctrine, then for Rites & ceremonies & points of outward gouernment. For howsoeuer politick considerations and reasons of State may require vniformitie, yet christian & diuine grounds looke chiefly vpon vnitie.

Touching a Preaching Ministrie.

TO speake of a learned *Ministrie*, it is true, that the worthines of the *Pastors & Ministers* is of all other points of religion the most summarie; I do not say the greatest, but the most effectual towards all the rest. But herein to my vnderstanding, while men go on in Zeale to hasten this worke; they are not aware of as great or greater inconuenience then that which they seeke to remooue. For, while they inueigh against a dumbe *Ministrie*, they make too easie and too promiscuous an allowance of such as they account Preachers; hauing not respect inough to their learnings in other Artes, which are hand-maydes to Diuinitie; nor respect inough to the gift it selfe which many times is none at all, For God forbid that
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every man that can take vnto himselfe boldnesse to
speake an houre together in a Church vpon a Text,
should bee admitted for a Preacher though hee
meane neuer so well I know there is a great lati-
tude in gifts, and a great varietie in Auditories and
Congregations, but yet so, as there is *aliquid in-
fimum*, below which you ought not to descend.
For you must rather leaue the *Arke* to shake, as it
shall please God, then put vnworthy hands to hold
it vp, and when we are in Gods Temple, wee are
warned rather to put our hands vpon our mouth,
then to offer the Sacrifice of fooles. And surely, it
may be iustly thought, that amongst many causes
of *Atheisme* which are miserably met in our Age,
as Schismes and controuersies, prophane scoffing
in holy matters and others, it is not the least that
diuers do aduenture to handle the word of God,
which are vnfit & vnworthy. And herein I would
haue no man mistake mee, as if I did extoll curious
and affected preaching, which is as much on the
other side to be disliked, and breeds *Atheisme* and
scandall as well as the other (for who would not
be offended at one that comes into the pulpit, as
if he came vpon the Stage, to play parts or prizes?)
neither on the other side, as if I would discourage
any who hath any tollerable gift.

But vpon this point, I ground three considera-
tions, whether it were not requisite to renew that
good exercise which was practised in this Church
some

Desuna Cetera.

